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## DEATH-BED SCENES.

In reading the little work by the Rev. A. C. Thompson, which was briefly noticed last week, we marked several paragraphs for our columns. Referring to the line of Augustine—*Non potest male mori, qui bene vixerit*—No man can die ill who has lived well—the author says that a Scriptural faith, and a consistent Christian life, are in general the only preparation for the great change. If those who doubt this, and think it safe to postpone preparation to the hour of death, will call to mind the death-bed scenes they may have witnessed, and thoughtfully analyze the experiences of that hour, it will go far to remove any such doubt. Those who have not been privileged to behold scenes like these, will find copious food for serious and profitable reflection in the illustrations afforded by Mr. Thompson's book. We give a few extracts:—  
Watchman and Reflector.

## DESIRING TO DEPART.

Ambrose wrote a treatise, On the Advantage of Death. Twenty reasons for desiring Life, is the heading of a chapter in one of Richard Baxter's works. Better still are Mrs. Ratcliffe's Seven Reasons why I desire to die. No one but the Christian can intelligently desire to depart. The pagan, whether priest or philosopher, galley-slave or emperor, either struggles with painful misgivings, or else proudly submits himself to a cheerless necessity. "Of all terrible things," said Aristotle, "death is the most dreadful." Carneades as he grew old, and he reached his ninetieth year—betrayed great reluctance to die, and frequently lamented that the same power which had composed the human frame, could dissolve it. Antisthenes, the founder of the Cynic School, in his last sickness, showed very plainly that he was weary of life, yet equally averse to dying. "Where is the friend," said he to Diogenes, "who can free me from my pain?" Diogenes presented him a dagger, saying, "Let this free you." But Antisthenes replied, "I wish to be freed from pain, not from life. The courtly Maecenas confessed he should prefer to live even under every accumulation of physical calamities: and the emperor Titus, pulling aside the curtains of his bed and looking up to heaven, protested his life was taken from him undesireably.

## LEVITY IN DEATH.

The emperor Caligula had a sharp dispute with Caius Julius, and to cut the matter short, "Do not flatter yourself," said he, "for I have ordered you to be put to death." When the officer came with a warrant for the man's immediate execution, he was playing at a game of chess. Caius received the summons with all imaginable indifference, and only desired the centurion to bear witness after his death, that he had the best of the game. He took leave of his friends, saying, "You are disputing about the immortality of the soul; I am now going to be convinced of the truth: if I make any discovery upon that point, you shall hear of it." This reminds one of the message that Rabelais is said to have returned from his death-bed to Cardinal du Belay, who had sent to learn his state, "Tell the Cardinal, I am going to try the great Periphrasis." Poor frivolous wit and ecclesiastic! He had scarcely looked within the lids of that volume in which light and immortality are brought to light.

A singular variety is sometimes witnessed in death-bed scenes. Augustus Caesar called for his mirror, and ordered his beard and hair to be combed, and his wrinkled cheeks to be smoothed up; as if a little care at the toilet were sufficient preparation for appearing before the King of kings. Lord Byron remarks that during the latter part of the French Revolution, it became a fashion to leave some *not* as a legacy, and that the quantity of facetious last words during that period would form a melancholy jest-book. This strange conceit existed earlier also in the Revolution. While Mirabeau was lying at the point of death, the Assembly directed its attention to the right of making wills. He sent for M. de Talleyrand, and put into his hands a speech which he had written. "It will be curious," said he, "to hear a man speaking against wills who has just made his own." Support, said he to his servant, "support this head, the greatest in France."

Anne Boleyn appears to have been as vain of her neck as Mirabeau was of his head. Just before her execution she said to the Lieutenant of the Tower, "I hear that the executioner is very good, and I have a little neck;" at the same time putting her hands around it and laughing heartily. It was only the year before that Sir Thomas More, observing the weakness of the scaffold on which he was about to die, said to the executioner, "I pray you see me up safe, and for my coming down, let me shift for myself." When he had said his head upon the block, and saw the man ready with his weapon, "Stay, friend, said he, 'till I put aside my beard; for that never committed treason. Sad inconsistency! He made the Pope's supremacy a matter of conscience, and suffered a reputed martyrdom and yet made a jest of death. Had he been contemporary with Petronius, we might perhaps smile at his ill-timed mirth; hearing as he did the Christian name, we can only feel a pity bordering upon contempt.

## REMORSE AND DESPAIR.

Charles IX., of France, was a modern Nero, as the memorable St. Bartholomew's massacre, conducted under his auspices, can testify. The day after the butchery of thirty thousand Huguenots, he observed several fugitives about his palace, and taking a fowling piece, fired upon them repeatedly. Was it strange that he died in peculiar horror? "What blood," he cried out, "what murders!"—ah, I have followed wicked advice. O my God! pardon me and be merciful. I know not where I am, I am so perplexed and agitated. How will all this end? What shall I do? I am lost forever; I know it!"  
During the Papist persecution in England, one Rockwood distinguished himself for his busy malignity, and in his last sickness he fell by raging. "I am utterly damned!" He was exhorted to ask mercy of God, but he roared out, "It is now too late, for I have maliciously sought the death of many godly persons, and that against my own conscience, and therefore it is now too late." Write the word *Remorse* in show to me,"—said John Randolph, on his death-bed.

## VAULTY OF LIFE.

Severus, who had been raised from an humble station to the sovereignty of the Roman world, declared, "I have been all things, and it amounts to nothing." Philip III., of Spain, as he approached the close of life, desired as his last act, to see and bless his children. He told particularly the prince, his successor, that he had sent for him "that he might learn the vanity of crowns and tiaras, and learn to prepare for eternity."

Taking leave of his friends, Sir Philip Sidney said, "Behold in me the end of this world and all its vanities." Sir John Mason said to

those standing round his bed, "I have seen the most remarkable things in foreign parts, and been years together; and have learned this, after so many years' experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy councillor's bustles for a hermit's retirement, and the whole life I have lived in the palace, for one hour's enjoyment of God in the chapel. All things forsake me but my God, my duty and my prayers."

How many are arrested by death in the midst of unfinished undertakings! Thus was it with Mohammed II., a Sultan of the Turks; and the inscription on his tomb reads: "I proposed to myself the conquest of Rhodes and proud Italy." Joseph II., of Austria, exclaimed in bitterness of soul, on his death-bed, that his epitaph should be, "Here lies Joseph, who was unthorough in all his undertakings." "Behold," said Cuvier, on his death-bed, to a friend, "behold a very different person to the man of Tuesday—of Saturday. Nevertheless, I had great things to do. All was ready in my head: after years of labor and research, there remained but to write: and now the hands fail, and carry with them the head."

## FORGIVENESS.

Wishart had something more than good nature. At his martyrdom he prayed, "I beseech thee, Father of heaven, forgive them that have, of any ignorance, or else of any evil mind, forged lies upon me. I forgive them with all my heart. I beseech Christ to forgive them that have condemned to death this day ignorantly." The executioner desired his pardon, and Wishart bade him come to him, and kissing his cheek, said, "Lo, here is a token that I forgive you."

The Earl of Argyle said upon the scaffold, "I freely forgive all men their wrongs and injuries done against me, as I desire to be forgiven of God." A person repeated his words louder to the people, adding, "This nobleman dies a Protestant." The Earl then stepped forward and said, "I do not only a Protestant, but with a heart-hatred of Popery, prelate, and all superstition whatsoever." "There is one feeling," said Dr. Thomas Scott on his sick bed, "which I cannot have if I would. Those that have opposed my doctrine, have slandered me sadly, but I cannot feel any resentment. I can only love and pity them, and pray for their salvation. I never did feel any resentment towards them. I only regret that I did not more ardently love and pray for the salvation of their souls."

John Rogers was asked by the sheriff at the place of execution, if he would recant his opinions. Rogers replied, that what he had preached, he would seal with his blood. Then, said the sheriff, thou art a heretic. To which the martyr replied, "That shall be known at the day of judgment." "I will never pray for thee," said the sheriff. "But I," replied his prisoner, "will pray for thee."

## DISCIPLINE—STEWARDS.

MR. EDITOR:—The financial arrangements of our Discipline have one important aim. It is to prevent, as far as possible, a contact between the ministry and the people, on the subject of money. As shown in my last, there is no necessity for a negotiation with the people for a stipulated salary. This is obviated by the provisions alluded to in that article. If the Presiding Elder, the estimating committee, the stewards and the people, are all prompt and faithful, the preacher has very little to care for but his appropriate work. When he reaches his new appointment, he has introduced his family into their new home, and has spent a little time in adjusting the household matters, he is ready to enter upon the work of edifying the church and saving souls. It is not only important that the preacher should be able to enter upon his duties in a new field without having his mind engrossed with temporal cares, but it is equally important that his mind should remain free from such cares while engaged in the prosecution of his labors. Our Discipline provides as well for the latter as for the former. To meet this case, is a main object in the operation of our system. While the estimating committee represents both the preacher and the society, the stewards represent the preacher alone. They are to do what the preacher would necessarily have to do, were he left to look after his own temporalities. The appointment of stewards, I have ever considered as one of the wisest and most judicious arrangements in the finances of Methodism. When a minister is connected with a society by the ordinary mode of settlement, he is often brought into collision with the people on the subject of money, and these collisions frequently result in alienation, disaffection, bitter feelings, hard words and litigation. But these things can never occur in the operation of our system, when the preacher pursues a proper course and the stewards are true to their office. The question is often started, why the preacher in charge should hold the exclusive prerogative of nominating candidates for the steward's office? The answer will appear obvious, when a right view is taken of the design of the office. It is because the stewards are the representatives of the preacher in his pecuniary interests. It is a just principle, that every one should have a voice in the choice of his own representatives.

But it is no uncommon thing to meet with men who have been appointed to the office of stewards, who entertain very erroneous views of the object of their appointment. They seem to think that they are appointed as the special guardians of the people's pockets—that they are to see to it that the people do not pay too liberally, rather than to excite them to liberality in their contributions for the support of their minister. Is it necessary that there should be from three to seven able bodied men employed in each society to restrain and limit the people's contributions? No! The people will keep their hands close enough upon their pockets without any such aid. Stewards should not only be men of "solid piety," and "good natural and acquired abilities," but they should also be men who are capable of comprehending their duty when it is explained to them. But I have met with stewards who, if they possessed the former qualifications, they did not the latter. No mode of illustration or argument could be employed, that would introduce the idea into their heads, that their office and duty was, to see that the preacher was properly supported. No doubt could be entertained, either of their sincerity, or their willingness to do what they supposed was right. But they were confirmed in the opinion, that they were the society's representatives, clothed with plenary powers, not even under an obligation to consult their constituents, much less the Discipline. Such stewards should be removed, and men of less obtuse intellects should be appointed in their stead; for I am fully per-

suaded that the fault is more in the head than in the heart. The usefulness of the preacher depends very much on the manner in which he is received and treated by the steward, when he first arrives at his appointment. First impressions are lasting. If the preacher meets with an indifferent reception, and with little manifest interest in his and his family's comfort, on the part of the men to whom he is to look for the means of life and comfort, it will make an impression that will not wear off for months, perhaps for a year. This impression will prove a great hindrance to the usefulness of the preacher. He will feel that if the stewards will not care for his family, he must. And this, in my opinion, in nine cases out of ten, will account for the fact that whole years of labor on the part of the ministers of the cross, so often prove unavailing in the promotion of the work of salvation.

While the mind is perplexed and burdened with earthly cares, the heart will sympathize and become proportionally dead to the great interests which should ever employ the mental powers and affections of the preacher's soul. Stewards often commit a sad error in representing the poverty of the people. Their true policy is to make the people believe that they are able to do more than they are willing to do. This for the general rule is true, though there are many who are willing to go to the full extent of their ability in paying, and some even beyond. These cases, however, only form the exceptions. There is, generally, a large proportion of the members of our societies, that will resort to the plea of poverty, as an excuse for not paying better, and do not need any one to act as their proxy. And it not unfrequently happens that the most able have the most to say about their poverty. The fact is, this poverty-pleading becomes a habit, and it is one of those miserable, mischievous habits that ought to be cured, and the whole force of the stewardship is not too much to cure it in any society where it exists. The whole influence of the stewards, therefore, ought to be brought to bear against this habit, instead of their taking a course calculated to increase and confirm it. But the most difficult cases to remedy, is when the steward himself has contracted the habit. If you set such a man to attempt a cure on others, he will be very likely to meet with the retort, "physician, heal thyself." I have known, in a few instances, men of this class to succeed well in discharging the duties of stewards, but for a general rule, they make very indifferent stewards. They are too much like those lawyers on whom the Saviour pronounced a woe, "they have men with burdens, which they will not touch with one of their fingers." From my own observation, I am convinced that no one thing is more essential to the prosperity of a Methodist society, than a pious, intelligent, large-hearted and efficient board of stewards, except it be a pious, able, and faithful minister. But there is no degree of piety, ability, or fidelity, on the part of a minister, that can altogether supersede the necessity of a good board of stewards.

## P. CRANDALL.

## NO SECTS IN HEAVEN.

At the late anniversary of the Evangelical Society of New York city and vicinity, Rev. J. L. Hodge, of Brooklyn, related the following dream which he read when a boy.

"The dreamer had been engaged in a discussion with some one upon sectarian differences, and had retired to rest with a strong desire to know which of the sects was right. He dreamed, and beheld a river, deep, and broad, was spread out before him, which he was to pass in order to enter a glorious city on the other side. He finally discovered people crossing the river, although with difficulty, their heads being just above the surface of the water. On the shore he saw a man preparing to pass the flood, dressed in a gown and surplice, with a prayer-book under his arm. He thought he should need his equipage when he arrived on the other side. He stepped in; but in the struggle he lost his gown, bands and prayer book, but came out safely on the other side. Then he saw one with a plain drab coat, and a large-brimmed hat; and he buttoned up his coat, and pulled his hat over his ears, and stepped in; but in the struggle he soon lost both his coat and hat. Then along came Dr. Watts, with his Psalms and Hymns clutched in his hand, and he got over with a few of them, although most of them were washed away. John Wesley came along with a roll of MSS. under his arm, and he stepped in boldly, but in the struggle he lost his papers. As to the Baptists, he did not recollect how they came on, but he supposed they were so used to water they got over safely enough. The whole mass of appendages which were washed off in the passing stream, floated back upon the shore, and there were heaped up in winnow.

"We may think, said the preacher, our peculiarities essential; but it may turn out that we shall be obliged to part with them before we reach heaven; we shall have no use for them there. For my part, added the speaker, I will not be so bound up by any of these things that I cannot love all the family of Christ, and enjoy with them the fellowship of saints. The audience listened to this truly catholic address with delight, and it was evident that the spirit which it breathed had a ready response in many hearts."

## A NEST OF IMAGES.

Mr. Thompson, who is connected with the Mendi Mission in Africa, has the following reference to the idolatry which he observes around him. The account which we find in the American Missionary is instructive:—

I had till now supposed there were no idols or graven images made in imitation of beings in heaven, earth, or hell in all this country, for till I came here, I had seen nothing of the kind as objects of worship. I came to the conclusion that the people were not far enough advanced in the arts to make anything of the kind, and I am still of that opinion, as respects the race now in existence,—that none can be found who "can skill to grave" an image out of rock, as in some countries; but at this place I found what I can give no account, neither the old chiefs who are with me. At the foot of a small tree, where a town stood a long time ago, I find a nest of idols, five graven images, cut out of stone, in the likeness of men and other animals, ranging in size about that of a cat or a monkey. They showed too plainly they could neither deliver themselves nor those who trusted in them, for in "going through the wars," all had been broken, four of them so that it can hardly be told what was their likeness,—one has a head left, another a body, &c.; but one I find with a piece out of the side of his head, and another wound in the leg, but so fair in shape, that I concluded it would make a good preacher in America, and have taken him captive. It has more the likeness of a monkey than anything

else. Now of these idols no one here can give any account, how they were made, or where they came from. They say nobody in this country can make such things now. "They used to pray to them and worship them," &c. Nobody can tell who made them. I only conjecture they might have been made and brought to the coast by Spaniards or Portuguese, and sold to the natives for slaves,—perhaps being represented to the ignorant natives as able to save them from war and all trouble, as they now trust in a multitude of other things.

## DEATH FROM OLD AGE.

Rarely is there seen a case of death from pure old age. In those who live longest, some disease is usually developed which lays the axe to the root of the tree; but occasionally the body wears itself out, and without a malady or a pain, sinks by a slow and unperceived decay. All the aged approximate to the condition, and show the nature of process. The organs have less life, the functions less vigor; the sight grows dim, the hearing dull, the touch obtuse; the limbs lose their suppleness; the motions lose their freedom, and, without local disorder, or general disturbance, it is everywhere plain that vitality is receding. The old are often indolent from natural disposition; they are slow in their movements, enfeebled by a physical necessity. With the strength, the muscles weak, feats of activity are no longer possible. The limbs which bent in youth would break in age. Bentley used to say he was like his battered trunk, which held together if left to itself, and would fall to pieces with the jolts and rough usage of better days.

Lord Chesterfield, in his decrepitude, was unable to support the motion of a carriage; and when about to take an airing, said, in relation to the foot's pace at which he crept along, "I am going to the rehearsal of my funeral." The expression was one of many which showed that his mind had not participated in the decay of his body; but, even with men less remarkable, it is common for the intellect to remain unbroken amidst surrounding infirmity. The memory alone seldom escapes. Events long gone by retain their hold; passing incidents excite a feeble interest, and are instantly forgotten.

The brain like a mould that has set, keeps the old impressions, and can take no new ones. Living rather in the past than the present, the aged naturally love to reproduce it, and grow more narrative than is always entertaining to younger years; yet with the smallest sense of weariness, they can sit for hours silent and unemployed; for feebleness renders repose delightful, and they need no other allurement in existence than to feel that they exist. Past recollections themselves are sometimes erased. Fontenelle outlived the knowledge of his writings, but the winter which destroyed his memory allowed him to flourish with the freshness of spring. He could mark and estimate his growing infirmities and make them the subject of lively sayings. "I am about," he remarked, "to decamp, and have sent the heavy baggage on before." When Brydson's family read him his admirable travels in Sicily, he was quite unconscious that his own eyes had beheld the scenes, and his own lively pen had described them; but he comprehended what he heard, thought it amusing, and wondered if it was true.

Next the body relapses into helplessness, the mind into vacancy; and this is the second childhood of man—an expression upon which some physiologists have built fanciful analogies, as if infirmity and age were like the rising and setting sun, were the same unaltered object in opposite parts of the horizon. But there is little more resemblance than in the vegetable world between immaturity and rottenness. Sir Walter Scott, when growing infirmities made him speak of himself, playfully as coming round to the starting point of the circle, said he wished he could cut a new set of teeth. The remark touched the distinction between the morning and evening of life. Infancy and age are both toothless; but the teeth of the former are coming, the teeth of the latter are gone—the one is awakening to a world upon which the other is closing its eyes. The two portraits are in perfect contrast. Here activity, there torpor—here curiosity, there listlessness—here the prattle of dawning intelligence, there the babbling of expiring dotage.

Decrepitude, which has sunk into imbecility, must be endeared by past recollections to be loved; but to despise it is an insult to human nature, and to pity it, on its own account, wasted sympathy. Paley rightly asserted that happiness was with dozing old age in its easy chair, as well as with youth in the pride and exuberance of life; and if its feelings are less buoyant, they are more placid. To the piecemeal carries with it a faithful sound, which we learn by observation, that of all destroyers time is the gentlest. The organs degenerate without pain, and dwindling together, a perfect harmony is kept in the system. Digestion languishes, the blood diminishes, the heart beats slower, and by imperceptible gradations they reach at last their lowest term. Drowsiness increases with the decline of the powers; life passes into sleep, sleep into death. De Moivre, the master of calculation at eighty, spent twenty hours of the twenty-four in slumber, until he fell asleep and awoke no more. His was a natural death, unaccompanied by disease; and though this is uncommon, yet disease itself lays a softer hand upon the aged than the young, as a tottering ruin is easier overthrown than a tower in its strength.

## GYMNASTICS.

We have received Holden's Magazine for January. It contains some good and interesting articles, original and selected. The editor thus gives his experience of Gymnastics—we quote his words for the sake, mainly, of city readers; our country friends, probably, have enough of a better kind of exercise:—

Three years ago last summer, the writer of this article was a miserable invalid. He was pale, thin, dyspeptic, desponding, and generally uncomfortable to himself and his friends. His chest was sunken, his posture stooping, and his gait listless. This unfortunate state of things was induced by a sedentary life, and too close application to books and the writing desk. Six weeks of out of door exercise in the country wrought some improvement, and if it could be resumed, it was a problem how at the same time to recover and retain health. In this emergency, the advantages of the Gymnasium were set forth to me, and I was led to join one. I spent about one hour of each day in the exercises, and followed them with a bath. They consist in ascending a ladder with the hands in different ways, pulling and raising weights, turning the body in rings suspended from the ceiling, throwing the body along parallel bars, and by a variety of methods carrying out the fundamental plan of bringing into full and thorough play

and severe tension each of the two hundred and fifty-seven pairs of muscles in the body. At the same time, I was practicing myself more or less, though with no great regularity, in the "breathing exercises," recommended by the vocalist Russell and the physician Fitch.

My muscular strength began to increase immediately, and so steadily, that for months scarcely a day passed that I did not accomplish some feat imposed to be done the day before. Digestion improved in the same ratio, and soon became perfect. The rich color of health came to my cheek, and elasticity to my step. My weight also increased. When I commenced, it was only one hundred and thirty-seven pounds. At the end of three months, it was one hundred and sixty. In one fortnight I gained twelve pounds, or one each day, "Sundays excepted," and really it was an exhilarating pleasure to bring down the scales to the tune of one additional pound at every visit. (I made a present to my landlady in consideration of this circumstance, less than a year my chest had increased in size, by actual measurement, nearly five inches.

The difference in the amount of literary labor, that I was able to accomplish during the first winter's attendance at the Gymnasium, as compared with the previous one, was remarkable. Previously, I was exhausted by ninety minutes of continuous writing, but now I could, and have composed for ten hours, with scarcely an interruption to the motion of my pen. My gymnastics cost time—nearly two hours of solid time out of the business part of the day; but I found it good economy to spend them in this way, as I could accomplish as much in eight hours as before in twelve. And more than this, my "animal spirits" became so exuberant. Joy and hope took the place of gloom and despondency. Existence itself—the mere consciousness of being—was a delight—a luxury, and I felt, when walking, an almost incessant impulse to bound, from the simple excitement of perfect health. And only six months before, life had been a burden; with sluggish step I dragged myself about, while a settled foreboding of evil lay cold at my heart.

During the past three years, the usual course of perfect health has been interrupted only when I have neglected the Gymnasium, and by one slight attack of a contagious disease. My case is not an isolated one. I could multiply instances of the most striking restoration of health, of elasticity of mind, and removal of nervous debility, consequent upon faithful attendance at the Gymnasium.

I recall now the case of an acquaintance, who had been attacked with bleeding at the lungs, and was about going South as a *dernier resort*. He was persuaded to try the Gymnasium, and though considered a confirmed consumptive, he went to work, improved daily, and at the last account, stood as fair a chance for good lungs and long life as any of us. I would also refer to the case of a lady friend, who was suffering from general debility, and moreover was subject to sudden faintings, about which there was no affection. With scarcely a second's warning, and without apparent cause, she would become completely unconscious. These increased in frequency, until she and her friends were thoroughly alarmed, but could find no remedy. She was at last persuaded to attend the Gymnasium, and came to New York for the purpose. In a few weeks the faintings ceased altogether, and in three months her health was so improved, that she surpassed most ladies in vigorous appearance, and in muscular and mental elasticity.

We would advise those who are induced by the above to try Gymnastics, to use the exercise, especially at first, with great moderation. We are inclined to believe that about as many persons, (especially young people,) are injured as strengthened by a resort to the Gymnasium, from over-tasking their strength and endurance. And yet, gymnastic exercises, pursued with reason and moderation, may result in very great benefit. —Sat. Eve. Post.

These consist in inhaling pure air steadily and deliberately, until every air-vessel of the lungs is filled to its utmost capacity, and then expiring it as slowly as possible, taking care at the same time not to use the chest as a bellows, but to keep it out firm and full, supplying the vacuum caused by the expiration by raising the diaphragm. Many perform this exercise with the assistance of a tube made for the purpose. I did not use one, but gained the object by contracting the muscles of the throat, in which there is the additional advantage of strengthening the vocal organs. This is the course recommended by Russell. A goose will, out of both ends, make as good a rule as any, only it does not cost quite enough to be fashionable. In commencing these breathings, almost every one is made faint; but this effect is soon overcome. Their power to increase the capacity of the lungs is truly wonderful.

## RECOLLECTION AND REPOSE OF MIND IN PRAYER.

"Prayer," says Jeremy Taylor, "is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care and the calm of our temper. He who prays to God with an angry, troubled spirit, is like the man who retires into the midst of a battle for meditation, and sets up his closet in the quarters of an army. Anger is a perfect alienation from prayer; it is directly the opposite of the disposition which presents our prayers in a right tone to God. For so have I seen a lark, rising from its bed of grass and soaring upward, singing as it rises, and hopes to get to heaven and climb above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and unconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was forced to sit down and pant, and stay till the storm was over, and then it did make a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed through the air about his ministrings here below.

"So it is when a storm arises and overrides the good man; his prayer is broken, and his thoughts troubled; his words go upwards a cloud, but his thoughts call them back again, and wake them without intention. The good man sighs for his infirmity, but he must recover it when his anger is removed, and his spirit is calmed and made even as the brow of Jesus and smooth as the heart of God. Then it ascends and dwells with God, until it returns laden with the blessing and the dew of heaven."

## A NIECE OF BLACK HAWK.

A New York correspondent of the Baptist Register, communicates to that paper, the following interesting account of a niece of Black Hawk, who is now visiting in that city:—

Last Sunday evening, at the Union church, after a valuable discourse, (the first of a series on the children of the Bible,) an Indian convert went up with the pastor into the desk, and sung

a missionary hymn in her own language. She is the niece of Black Hawk. Her modesty, gentleness, and her simple eloquence, touched every heart as she recited her experience. There were few indeed in that intelligent audience, who would surpass her in the selection and sweetened utterance of her words, and still fewer who could speak of nature in words so beautiful. "When a child," she said, "I enjoyed the presence of nature in the woods and in the mountains; the heavens and the frozen lakes were a delight to me. But as I grew older, everything around me seemed to change, and wherever I went I was sad; when I looked upward, the bright sky and the clouds made me sad, and the moon and stars by night. When spring came with the voice of birds and streams, and planted flowers in the desolate wild, she brought no joy for me, and I wept because I knew not God." This Indian girl had gone into the forests and prayed before she knew of Jesus and his Gospel. She said she should like to remember those prayers, but she had forgotten them forever. In the providence of God she came within the influence of a missionary lady, by whose interest in her she learned English, and was enabled to read the Bible, experiencing thorough conversion beyond all doubt. The lamp, as she stood wearing a blanket, and her long, dark hair streaming down her shoulders, shone in her face, and revealed the solemn beauty of her countenance. It was full of a holy sincerity, and the power of a soul redeemed by grace, unconscious of earthly ambitions and serving no impulses but those of the truth in simplicity. The genius of Guido himself would have found in the face of that regenerated child of the woods, a model worthy of his pencil.

## WHAT A WESTERN LADY SAYS OF QUEEN VICTORIA.

A lady correspondent of the St. Louis Republican, writing from London, gives a very interesting account of the prorogation of Parliament by the Queen in person:—

Our American ladies, may be interested in what one of their countrywomen, a fair Missourian, says of the Queen. The lady correspondent represents her as too small in stature, but she has a pleasing face, and was dressed magnificently, and she is remarkably easy, graceful and dignified in her movements. Her speech was written on foolscap, which she rested on her hand, as she read sitting. She is a beautiful reader. Her enunciation was slow and distinct, her manner calm, dignified and self-possessed. To republican eyes, it was a strange sight to see a body of men, standing in groups before a lady to receive orders, and it sounded strangely to hear her say, "My Lords and Gentlemen, I have the satisfaction to release you from the duties of a laborious session." But she said it with wonderful grace and dignity, as well as authority. Her speech was short, and every word of it was heard distinctly by every one present.

## TRAVEL TALK.

The various forms of salutation are amusing. The Englishman says, How do you do? The Arab, God grant thee his favors! The Persian, May your shadow never be less! The Greek, Rejoice! The Roman, Vale! The Scotch, How's a' wi' ye? The Irish, Long life to you honor! The German, Wie geht's? The Frenchman, Comment vous portez vous?—how do you carry yourself? The Spaniard, Como esta usted? The Italian, Come sta? The Chinese, How do you eat your rice? The Egyptian, How do you sweat? The Russian, Rab vash!—your slave! In England, in old times, Save you, sir, &c., &c.

## HOARDING WEALTH FOR CHILDREN.

We say to parents, beware how you endanger the future character and happiness of your children by hoarding wealth for them to possess. If you wish them to form idle and vicious habits and companions—to grow up incapable of manly exertion and true independence—or if you wish to spread a snare to entrap more fortune hunters for your daughters' husbands, doubtless the course is, to hoard all you can, and let them understand from childhood that it is for them. But if you wish your children to be industrious, independent, self-relying, and happy, they must be taught to depend upon their own exertions. Give them good educations; give them trades or professions; but give them not the means of living without care and exertion.—Sailors' Magazine.

## CHANGES IN THE CLIMATE OF EUROPE.

Those who have read the ancients with attention conclude that the degrees of cold are at this time much less severe than they were formerly. The rivers in Gaul, namely, the Loire and the Rhine, were regularly frozen over every year, so that frequently whole armies, with their carriages and baggage, could march over them. Even the Tiber froze at Rome; and Juvenal says positively, that it was requisite to break the ice in winter, in order to come at the water of the river. Many passages in Horace, suppose the streets of Rome to be full of ice and snow. Ovid assures us that the Black Sea was frozen annually, and appeals for the truth of this to the governor of the province, whose name he mentions. He also relates several circumstances concerning that climate, which at present agree only with Norway and Sweden. The forests of Thrace and Pannonia were full of bears and wild boars, in like manner as now the forests of the north. The northern part of Spain was little inhabited for the same cause. In short, all the ancients who mention the climate of Gaul, Germany, Pannonia, and Thrace, speak of it as insupportable, and agree that the ground was covered with snow the greatest part of the year, being incapable of producing olives, grapes, and the most other fruits.

It is easy to conceive that the most other fruits. The forest being cleared away, the face of the country cultivated, and the marshy places drained, the moist exhalations which generate cold must be considerably lessened, and that the rays of the sun must have a free access to warm the earth. The same thing has happened in North America, since the Europeans have carried there their accustomed industry. The history of the North leaves us no room to doubt that there have been vast forests cut down, and by this single means extensive marshes have been dried up, and converted into land fit for cultivation. Without mentioning the general causes which incessantly effect the destruction of forests, it was common to set trees on fire, in order to procure fertile fields. A king of Sweden was surnamed the Wood-cutter for having grubbed up and cleared vast provinces, and felled the trees with which it was covered. Nor were they less cleared in Norway and Denmark. Thus a change in the climate must long have preceded that in the manners.—Mallet's Northern Antiquities.—Bohn's Antiquarian Library.







**LETTER FROM PROVIDENCE CONFERENCE.**

Visit to the Churches—Bristol—Warren—Bristol at 1851.  
 Tuesday, Jan. 9, 1851.  
 DEAR BROS. STEVENS:—On Monday, the 15th of last month, under the inspiration of that apostolic determination of St. Paul, recorded in Acts 15:36, "Let us go again, and visit our brethren in every city where we have preached the word of the Lord, and see how they do," I preached to Bristol, H. I. We commenced that evening the worship of God. We persevered. Bro. Fletcher, from Fall River, and Bro. Allen, from Warren, came and joined in our devotions. We continued with increasing interest until Saturday evening, and O, the glory of that evening!—the powers of darkness gave way, and the powers of glory and light prevailed. Guilty sinners fled to the altar of mercy, and the saints were filled with glory.

I said and rejoiced with the people in their increasing victory until Thursday, then went to Warren, and joined with the people of God in the solemn work of the sanctuary. A sweet spirit prevailed in the assemblies, but the great work of the Sabbath evening, was not completed. On Thursday evening following, we were again in the city of Bristol, H. I. We commenced that evening the worship of God. We persevered. Bro. Fletcher, from Fall River, and Bro. Allen, from Warren, came and joined in our devotions. We continued with increasing interest until Saturday evening, and O, the glory of that evening!—the powers of darkness gave way, and the powers of glory and light prevailed. Guilty sinners fled to the altar of mercy, and the saints were filled with glory.

I returned home on Friday, Jan. 9, and found the good Spirit of the Lord moving among the people here. We are holding meetings every evening. God is carrying on his gracious work; several have found peace in believing, and others are seeking the Lord. Nine arose for prayers last night. Glory to God in the highest.

L. BATES.

**"REASONS FOR BECOMING A METHODIST."**

MR. EDITOR:—I have recently read a little book with the title above, by Rev. Isaac Smith, of the Vermont Conference. I sat down to it with a slight reluctance, and thought I would not be particularly interested. "Reasons for becoming a Methodist," who do not already know why they become Methodists? I thought I had more to read, and I would not be particularly interested. I sat down to it with a slight reluctance, and thought I would not be particularly interested. I sat down to it with a slight reluctance, and thought I would not be particularly interested.

E. B. MORGAN.

**Religious Summary.**

The Christian Advocate speaks of affairs on Onondaga Indian mission as follows:—

"The Lord is reviving his work in the Onondaga Indian mission. Several backsliders have been welcomed to the Lord; some, likewise, who have never known the way of righteousness, are seeking for it. A goodly number appear already to have found peace in believing. The whole number of converts is now about 100. The Lord is not less than forty. The members of society are rejoicing, with increasing joy. Our prayer is, Lord, continue this good work in the Indian school, and in the homes of the people, until the average number being as high as fifty, and the attendance quite uniform."

METHODIST EPISCOPAL CHURCH, SOUTH.—Speaking of the recent session of the North Carolina Conference, the Richmond Christian Advocate says:—

"The territorial question, which, it was feared, would present some difficulty, was arranged, with feeling, and harmony, and we hope will work well. Three ministers were elected to the Conference—Rev. Messrs. Walker and Mundy, of Wilmington, and Pritchard, of Fayetteville. The conference of these with the Conference was fraternal and harmonious. These brethren, with most perfect all, of those from the district in question will return to the South Carolina Conference. This will be regretted. Their brethren who profess to be seeking the Lord, and to the fellowship of their labors, sufferings, and joys, and will not blame them for returning to their first love. The Conference will be able, without injury to its other operations, to supply its new territory with ministers adequate to all its demands."

The Oberlin Evangelist, of the 17th ult., says:—We have received, through the British Bureau, some further account of Mr. Finney's labors in London, and also the results of his past labors there. He was to resume his efforts at the Tabernacle, Dec. 1st at the same place where he labored nearly four months during the past season. In the church where Whitefield preached, and which is now under the pastoral care of Dr. Campbell, of the British Bureau.

In Newark, N. J., there are thirty-seven church buildings with organized churches, and all but two or three have settled pastors.

**Congressional.**

WASHINGTON, Jan. 9.  
 SENATE.—The bill to change the place for holding the U. S. Courts in Vermont was engrossed. The bill to settle private land claims in California, and all the proposed amendments, were referred to the Judiciary Committee.

HOUSE.—Leave was asked, to present a resolution instructing the Committee on Commerce to inquire into the expediency of reducing the value of the silver coinage by diminishing their weight or increasing the alloy, or both, to prevent their exportation—referred.

SENATE, Friday, Jan. 10.—A bill was reported authorizing Wisconsin to select 300 acres of land, for agricultural improvements, to supply the deficiency in the selection by that State, under the former law of Congress. The bill was ordered to be engrossed. Adjourned till Monday.

HOUSE.—Mr. Evans introduced a bill authorizing persons entitled to bounty lands to receive Treasury scrip in lieu of land warrants—referred. In the New Hampshire Congress, the resolution of the majority of the committee, that Mr. Morrison (Democrat), is entitled to the seat which he now holds—adopted—80 to 90.

SENATE, Saturday, Jan. 11.—Not in session.

HOUSE.—Mr. Phelps introduced a bill relating land to Missouri for railroad purposes—referred.

SENATE, Monday, Jan. 13.—Petitions were presented in favor of an amendment of the Patent Laws; in favor of the freedom of public lands to actual settlers; in favor of the immediate repeal of the Fugitive Slave Law; also "against the extension of the area of freedom." Mr. Cooper gave notice of a bill to change the mode of collecting duties on new mail routes established, or that may be established, and also provides that the compensation of postmasters shall not be diminished in consequence of the establishment of new mail routes.

SENATE, Wednesday, Jan. 15.—Mr. Clay presented a petition in favor of colonization. Messrs. Hale and Sewall, and the Fugitive Slave Law—the latter laid on the table.

HOUSE.—The House went into committee on the Cheap Postage Bill.

SENATE, Tuesday, Jan. 14.—A resolution was adopted, directing the Finance Committee to inquire into the expediency of requiring all duties collected in California, by American officers in command there, to be paid into treasury.

HOUSE.—The Cheap Postage Bill was taken up and an amendment adopted, which provides that no post office existing shall be discontinued, nor any service be discontinued or diminished, in consequence of any diminution of revenue, and it shall be the duty of the Postmaster General to establish new post offices and places of mail service on new mail routes established, or that may be established; and also provides that the compensation of postmasters shall not be diminished in consequence of the establishment of new mail routes.

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## For the Herald and Journal.

## IMPROVISED

AT THE CLOSE OF 1850.

Thou art passing away,  
Old year—thy reign will soon be o'er;  
Thou art numbering up a mystic store,  
The records of each day.

Alas! how very brief,  
Yet strongly marked the fleeting hours;  
Earth's purest gems, and brightest flowers,  
Were tinged with joy and grief.

Like a half-remembered dream,  
The shadowy past, when fancy wrought  
A diadem of hallowed thought,  
Impressed with friendship's gleam.

And what a sad array  
Of follies past—sins unforgotten—  
Vows broken—hopes with anguish riven—  
Entanglements thy transient way.

On, on, the moments speed!  
Soon, dirge-like tones from yonder bell,  
Will speak the old year's parting knell;  
But who its tones will heed?

O let my heart once more  
Be hallowed in prayer to God—old year,  
Let one more penitential tear,  
Be added to thy store.

Father in heaven, forgive!  
And let the old year's parting bear  
To thee, my fervent, contrite prayer,  
And let my spirit live.

South Yarmouth. ELIZA.

## FAMILY CIRCLE.

## From the People's Advocate.

## TO MY MOTHER.

Who should I love but you, dear mother?  
You loved me when I was a child;  
You loved me when I was a man;  
When life's first breath I drew;  
'Twas you my tender form caressed,  
And hushed me gently to your breast;  
When harm made sad my brow,  
Your heart was grieved when I erred,  
You gazed upon my smile with pride—  
Can I forget you now?

And when in childhood's happy hour,  
Sweet thoughts to me your lips gave;  
'Twas you that nursed the blooming flower,  
With happy thoughts of heaven;  
And bade me think of Him above,  
Who governs all the world with love,  
And loved a child like me;  
And since experience, dearly bought,  
Has these sweet lessons fully taught,  
I can but think of thee.

Who should I love but thee, dear mother,  
When such affection thou hast shown,  
Or how can I the feeling smother,  
Or fondle love for thee disown?  
And when I view my happy youth,  
Methinks I hear thy voice of truth  
Fall sweetly on my ear,  
In tones of love and sadness true,  
That tell me I am far from you,  
And start the ready tear.

Yes, mother dear, I love thee still,  
My grateful thoughts to thee I give;  
And if such thoughts thy bosom fill,  
I'll love thee while I live.

Though distant from thee now, my heart  
From thee and home can ne'er depart,  
Or my affections cease;  
And hope with which I still am blessed,  
Whispers to cheer the weary breast  
Sweet thoughts of coming peace,  
And tells me of the happy days  
When I from foes and strife depart,  
To greet my friends, now far away,  
And soothe a mother's breast.

## SPIRITUAL RECOGNITIONS.

A little girl, in a family of my acquaintance,  
A lovely and precious child, lost her mother at  
an age too early to fix the loved features in her  
remembrance. She was as frail as beautiful, and  
as the bud of her heart unfolded, it seemed  
as if won by that mother's prayers, to turn  
instinctively heavenward. The sweet, consci-  
entious and prayer-loving child was the idol of  
the bereaved family. But she faded away early.  
She would lie upon the lap of the friend who  
took a mother's kind care of her, and, winding  
one wasted arm about her neck, would say:  
"Now tell me about my mamma!" And when  
the oft-told tale had been repeated, she would  
ask, softly: "Take me into the parlor; I want  
to see my mamma." The request was never  
refused; and the affectionate child would lie for  
hours contentedly gazing on her mother's por-  
trait. But

"Pale and wan she grew, and weakly—  
Bearing all her pain so meekly,  
That to them she still grew dearer,  
As the trial drew nearer!"

That hour came at last, and the weeping  
neighbors assembled to see the little child die.  
The dew of death was already on the flower, as  
its life-sun was going down. The little chest  
heaved faintly—spasmodically.

"Do you know me, darling?" sobbed close in  
her ear, the voice that was dearest; but it  
awoke no answer.

All at once a brightness, as if from the upper  
world, burst over the child's colorless counte-  
nance. The eyelids flashed open, the lips parted,  
the wan, cuddling hands flew up, in the little  
one's impulsive effort, as she looked piercingly  
into the far above.

"Mother!" she cried, with surprise and  
transport in her tone—and passed with that  
breath in her mother's bosom.

Said a distinguished divine who stood by that  
bed of joyous death:

"If I had never believed in the ministrations  
of departed ones, I could not doubt it now!"

"Peace I leave with you," said the wisest  
Spirit that ever passed from earth to heaven.  
Let us be at "peace," amid the spirit-mysteries  
and questionings on which His eye shall soon  
shed the light of eternity.—National Era.

## STOP AND MEND THE BUCKLE.

You have read in our own history of that  
hero, who, when an overwhelming force was in  
full pursuit, and all his followers were urging  
him to more rapid flight, coolly dismounted in  
order to repair a flaw in his horse's harness.  
Whilst busied with the broken buckle, the dis-  
tant cloud swept down in nearer thunders, but  
just as the prancing hoofs and eager spears were  
ready to dash down on him, the flaw was  
mended, the clasp was fastened, the steed was  
mounted, and like a fast swooping falcon he  
had vanished from their view. The broken  
buckle would have left him on the field a dis-  
mounted and inglorious prisoner. The timely  
delay sent him in safety back to his huzzing  
comrades. There is in daily life the same luck-  
less precipitancy, and the same profitable delay.  
The man who, from his prayerless waking,  
bounces off into the business of the day, how-  
ever good his talents or great his diligence, is  
only galloping on a steed harnessed with a broken  
buckle, and must not marvel if, in his  
hottest haste, or most hazardous leap, he is left  
inglorious in the dust; and though it may occa-  
sion some little delay before hand, his neighbor  
is wise who sets all in order before the march  
begins.—Sailor's Magazine.

## THE REASON WHY.

A little fellow came running into the house,  
exclaiming, "O, sister Mary, I've such a pretty  
thing. It's a piece of glass, and it's all red.  
When I look through it everything looks red  
too; the trees, houses, green grass, and your  
face, and even your blue eyes."

"Yes, John," replied Mary, "it is very beau-  
tiful; and let me show you that you can learn a  
useful lesson from this pretty thing. You re-  
member the other day you thought everybody  
was cross to you. You said father, mother and  
I were all the time finding fault with you. Now  
you were like this piece of glass, which makes  
everything red, because it is red. You were  
cross, so you thought everybody around you was  
cross too. But when you get up in the morning  
in a good humor, loving and helping everybody,  
they too will seem kind and loving toward you.  
Now remember, brother, and always be what  
you wish others to be—kind, gentle, loving;  
and they, seen through the beautiful color of  
your disposition, will seem more beautiful than  
ever."

## THE MOTHER'S FLOWER.

"Hallowed forever be the hour  
To us, throughout all time to come,  
Which gave us thee, a living flower,  
To bless and beautify our home."

What a tide of feeling rushes in upon a  
mother's heart when a new-born infant is laid  
in her arms. Gratitude, love, tenderness, soli-  
citude, and a feeling as nearly allied to bliss as  
any merely human feeling can be, blend in one  
overpowering emotion. And yet the solicitude  
is so intense, as to cast fitting shadows over the  
bright sunshine of this hour.

If ever a mother prays, will she not at such a  
time, entreat the Good Shepherd tenderly to  
guide her little lamb over the rough and thorny  
path of life, into the green pastures of the  
heavenly fold? And if it be her first-born  
which she looks upon, what a thrill passes over  
her! She feels herself a new being; life wears  
a sunnier aspect. Amid smiles and tears, she  
lifts up her heart to Him, who, by entrusting  
her with the training of an immortal spirit, has  
not only opened a new fountain of feeling in her  
soul, but has laid upon her the deepest and  
most solemn responsibility. As she looks upon  
her child, her heart responds to the beautiful  
sentiments uttered by one in the first experience  
of a mother's love.

"Oh God! thou hast a fountain stirred,  
Whose water never most shall rest!  
This beautiful, mysterious thing,  
This seeming visitant from heaven—  
This bird, with the immortal wing,  
To me—to me—thy hand has given."

A silent awe is in my room,  
I tremble with delicious fear,  
The future, with its light and gloom,  
Time and eternity are here.

Doubts—hopes, in eager tumult rise;  
Hear, O my God! one earnest prayer,  
Room for my child in Paradise,  
And give her angel plumage there."

## TRY.

No man knows what he can do till he is fully  
resolved to do what he can. When man  
have thought themselves obliged to set them-  
selves about any business in good earnest, they  
have done that which their indolence made them  
suppose impossible. There are several abilities  
unknown to the possessor, which lie hid in the  
mind, for want of an occasion to bring them  
forth.

## For the Herald and Journal.

## ENIGMA.

I am composed of 49 letters.  
My 30, 32, 30, 12, is the father of us all.  
My 10, 11, 41, 30, 2, 13, 10, 18, is what Christians should  
not be found doing.  
My 1, 16, 34, 11, 30, is a lady's name.  
My 5, 17, 44, is a personal pronoun.  
My 42, 40, 37, 38, is a musical instrument.  
My 12, 40, 39, 29, is a comfortable article in cold weather.  
My 15, 13, 10, is what we all should flee from.  
My 9, 12, 19, 42, 43, is a girl's name.  
My 31, 48, 30, 45, 37, is an article of food.  
My 10, 11, 16, is a nickname.  
My 41, 36, 48, 7, is a fierce animal.  
My 33, 8, 30, 47, 11, 8, is what we should not neglect.  
My 8, 17, 44, 10, 22, is not square.  
My 37, 38, 30, is a beverage that old ladies are fond of.  
My 27, 19, 49, 14, 16, is a small animal.  
My 8, 15, 18, 25, 24, 46, 20, 49, 36, 10, 4, 15, 34, is what  
all should possess.  
My 7, 8, 10, is an old fashioned table vessel.  
My 22, 33, 33, is a part of the foot.  
My 29, 30, 38, is an article of gentlemen's clothing.  
My whole is a saying that all should read.

Enfield, Mass. H. JOHNSON.

## BIOGRAPHICAL.

Said one, "There is but a step between me  
and the grave." This was the experience of a  
young man a few days since, in Poplin, N. H.  
ALVIN B. TUCK, while engaged in work, Dec.  
13, was killed by a fall of but few feet, which  
broke his neck, and burst a blood vessel, which  
caused his instant death. Mr. Tuck was 26  
years old, the only son of his parents, and upon  
whom they hoped to lean in their declining  
years for support. He experienced religion some  
six years since, but like too many, neglected some  
duties, and thereby lost some of the enjoyments  
of the more faithful. Hopes are however enter-  
tained by those acquainted with him, that he is  
now at rest.

Epping, Jan. 9.

Sister FANNY A. DUTTON, wife of Wm. H.  
Dutton, died of fever, at Windham, Vt., Nov.  
16, aged 24 years. Sister D. was converted to  
God under the labors of Bro. Hutchinson, in  
1844, and joined the Methodist E. Church, of  
which she remained a constant, faithful, and  
worthy member, until her death; and although  
death came suddenly and somewhat unexpected-  
ly, yet it found her prepared. We mourn not  
as those without hope, for we are assured that  
our loss is her eternal gain, for she has gone to  
rest. Blessed are the dead that die in the Lord.  
Z. S. HAYNES.

Miss REBECCA O., daughter of Rev. Samuel  
P. and Sarah W. Blake, died in Monmouth,  
Me., aged 22 years. In the death of Sister B.,  
we have another evidence of the triumph of  
grace in the hour of death. It was truly a privi-  
lege to witness her passage over Jordan. In  
her death, our dear brother and sister have met  
a great loss. May this affliction be sanctified to  
the good of the family and friends, and may the  
surviving sisters remember the exhortation of  
the departed one.

RUFUS DAY.

Mrs. ELIZABETH, wife of Josiah BAKER, died  
in Portland, Dec. 31, 1850, aged 43 years. She  
was converted to God in 1831, under the labors  
of Rev. J. Horton, since which time she has  
been a worthy member of the M. E. Church in  
this city. Her sickness was long and distress-  
ing, and at times her mind was in a state of de-  
pression; yet, she rose above it all, and waited

with patience for the moment to come which  
would end her woes, and give her a portion with  
the church of the first-born above. As a wife,  
a mother, a Christian, she was blameless. May  
her death be sanctified to the good of her family  
and the church.

W. McDONALD.

Widow MARY BERRY died in Portland, Dec.  
12, 1850, aged 69 years. Sister B. was a wor-  
thy member of the M. E. Church in this place.  
Her sickness was of but few days' continuance,  
but she was ready. Death had no sting, it hav-  
ing been extracted by the blood of Christ, and  
with a hope big with immortality, she left for  
her better inheritance, leaving behind her the  
assurance that all was well.

W. McDONALD.

Sister OROTHY LIVINGSTON died in Walpole,  
Dec. 24, 1850, in the 32d year of her age, leav-  
ing a husband and three children to mourn an  
irreparable loss. Though her health had de-  
clined for months, her change came suddenly.  
Yet we doubt not, it found her watching. In  
her character, piety, intellect, and the domestic  
virtues were delightfully blended. Consistent,  
active, and useful in life, peaceful in death, she  
still lives in the light of her example, in the  
fruits of her labor.

D. P. L.

JOHN A. BARBER, of Epping, N. H., died of  
consumption, at Newark, N. H., Nov. 21, aged  
21 years. Bro. B. experienced religion four years  
previous at a camp meeting in Epping, and soon  
after connected himself with the M. E. Church. In  
this place, of which he remained a worthy  
member, till removed to the church triumphant.

CHAS. H. CHASE.

Epping, Jan. 9.

ABRAHAM GOODRICH died at his residence in  
this town, on the 24th day of the present month,  
aged 61 years. Bro. Goodrich experienced reli-  
gion eight years ago last October, and soon  
connected himself with the M. E. Church. In  
his experience there was as clear and convincing  
evidence of the power of Divine grace to renew  
the heart and change the life as was ever known  
in this vicinity, and he has maintained his in-  
tegrity, so that by all who know him, it is said,  
"He was a good man." A short time before  
his decease, he was asked if he had any doubts  
of his acceptance with God. "No," said he,  
"for I have sought the Lord with my whole  
heart." He has left a wife and five children,  
with other relatives who mourn their loss.

R. H. SPAULDING.

Enfield, N. H., Jan. 8.

Sister LAURA HYDE departed this life in Mys-  
tic, Conn., Dec. 12, aged 60 years, in hope of a  
glorious immortality. She was suddenly called  
from time to eternity, but when the summons  
came, she was found ready. A life of 40 years  
spent in the service of God, bears unqualified  
testimony to her numerous friends, that she died  
in the Lord, and that their loss is her infinite  
gain. The Methodist Episcopal Church in this  
place has lost one of its brightest ornaments;  
one that evinced by her life and close walk with  
God, the truth of that Scripture, "the blood of  
Jesus Christ, his Son, cleanseth us from all sin."

WM. TURKINGTON.

Mystic, Dec. 17.

## SLAVERY.

## For the Herald and Journal.

## THE BLACK LAW.

O ye, who in your own dear homes secure,  
Ne'er feel the wrongs the bondman must endure;  
Who idly talk, and still more idly write,  
Of servile yielding to oppression's might—  
How can ye hear unmoved the mother's groans,  
And heedless list the orphan's bitter moan?  
See wives and husbands far asunder riven,  
The virtuous maiden to the spoiler given—  
How can ye idly sit, and hope to be forgiven?

Yet we could hear the Southern tell  
His right to buy his brother or to sell,  
His right to deal in human flesh and blood,  
His right to set at naught the laws of God;  
But O, to hear from Northern Christian men,  
Who wield in sacred robes the ready pen,  
Who can expound the holy law of love,  
That we must recant to our Maker prove,  
To hear from such that we must listless stand  
And let the curse spread o'er our glorious land,  
O'er each wicked law that may exist—  
Out on the newly-moulded apostolite!

Blash protest! let warm blood rush  
To color cheek and brow,  
Blush for the "land of liberty,"  
Where fettered millions bawl;  
Blush for the craven ones who fear  
The Southern's puny might,  
Blush for our Northern slaves, who dare  
Not battle for the right.

HARMONY.

## SLAVE PROPERTY.

On page 138 of the Memoir of Sir T. Fowell  
Buxton, by his son, is a fair statement of the  
right of ownership of master and slave—

"Now as to the rights of the master, there are  
persons, whose notions of justice are so con-  
founded by slavery, as to suppose the planter has  
something like an honest title to the person of  
his slave. We have been so long accustomed to  
talk of 'my slave,' and 'your slave,' and what  
he will feel if sold, that we are apt to imagine  
he is really *ours* or *mine*, and that we have a  
right to sell or keep him. Let us just for a  
moment fathom this right. Here is a certain  
valuable commodity, and here are two claimants  
for it; a white man and a black man. Now,  
what is this commodity in dispute? The body  
of the black man. The white man says, 'It is  
*mine*;' and the black man says, 'It is *mine*.'  
Now the question is, if every man had his own,  
to whom would this black body belong? The  
claim of the black man is just this: Nature gave  
it to him; he holds it by the grant of God.  
That compound of bone and muscle is his, by  
the most irreproachable of all titles; yet by  
any man say he came by an illegal manner?  
Admit this, the negro has a pretty good  
*prima facie* claim to his own person; if any  
man thinks he has a better, the *onus probandi*  
rests with him. Then we come to the claim of  
the white man. What is the foundation of your  
right? It shall be the best that can be possibly  
conceived. You received him from your father—  
very good. Your father bought him from a  
neighboring planter—very good; that planter  
bought him of a trader in the slave market, and  
that trader bought him of a man-merchant in  
Africa. So far you are quite safe! How did  
the man-merchant acquire him? He stole him!  
—he kidnapped him. The very root of your  
claim is robbery, violence, inconceivable wicked-  
ness."

## For the Herald and Journal.

THE LATEST CASE OF ABSENT MINDED-  
NESS.

A young man, (a professor of religion!) was  
seen at a prayer meeting a few evenings since,  
sitting all the while others were praying, and  
rubbing the curve end of his cane up and down  
over the end of his nose and lips. We are not  
yet informed what he was dreaming about. Q.

## For the Herald and Journal.

## CHURCH MUSIC.

To the Superintendents and Teachers of the Methodist Sab-  
bath Schools in Boston:

DEAR BROTHERS:—Permit me to call your  
attention to a subject which, for a long time,  
occupied my attention—a subject in which you  
will probably be as deeply interested as myself,  
when my design is fully understood. I have  
already made public my wish to give a course of  
gratuitous musical instruction to the children of  
the Methodist Sabbath Schools; and in order  
that my project may be successful, your influence  
and co-operation are indispensable. My object  
in addressing you at this time, is to ask an ex-  
pression from you upon this subject, that I may  
commence this work confidently, and with the  
assurance that you will do all in your power to  
help forward an undertaking which promises to  
be a blessing to the Sabbath School, and conse-  
quently to the church also. I am very sure that  
much good may be done to the Sabbath School,  
and a sure foundation laid for general, or con-  
gregational singing, by faithfully carrying out  
this project. My design is to get together all  
the children, (and as many teachers as can con-  
veniently attend,) of the various Sabbath Schools,  
for the purpose of giving them musical instruc-  
tion, on a new and simplified plan, by which all  
music is written in the key of C. Children of  
almost any age will learn to read music in ten  
or twelve lessons, by the one key system; whereas,  
the confusion consequent upon the old, or many  
key system, is a barrier through which the  
learner cannot pass, except by years of study  
and practical application. It must be obvious to  
any thinking person, that a system involving  
such a variety of ways in which to express one  
thing, and requiring such an amount of study  
and constant practice, is not fit for the people,  
and much less for children. I will not extend  
these remarks in this connection, but will renew  
the request that you will take this subject into  
consideration, and give me an expression of your  
views in the matter, at your earliest convenience.  
Permit me to suggest the propriety of bringing  
this circular definitely before the teachers, and  
submitting it to a vote of approbation or con-  
demnation; or you may perhaps think it exped-  
ient to lay the subject before the whole Sab-  
bath School.

Fearing that my remarks have been too gen-  
eral in their character to be distinctly under-  
stood, I will state my proposition in a few words  
as is convenient.

After a year's diligent and prayerful searching  
for a plan or system by which the people, and  
especially the children, (soon to be the people),  
may be taught to read music readily, and sing  
understandingly, I have adopted what I shall  
term, "the One Key System." It is original  
with myself, and consists in expressing all music  
for the congregation and Sunday School in one  
key. As nothing can be gained, either in melody  
or rhythm, by a multiplicity of keys, I think,  
therefore, the propriety of writing music in but  
one key, (at least for the purpose of worship),  
will be readily seen and conceded.

Now my proposition is to teach the Sabbath  
schools to sing; positively to teach them to read  
and sing in a few lessons; and when they shall  
be suitably advanced to give a public exhibition,  
hoping thereby to form a nucleus which will at-  
tract the attention of the church generally, and  
lay a foundation for future and more extended  
operations. If the superintendents and teachers  
of the various Sabbath Schools are interested  
enough in this undertaking to meet in one of the  
vestries, I shall be glad to give a clearer ex-  
planation of my meaning than I possibly can give  
on paper, and to show the difference between  
the One Key System and the usual way of writ-  
ing music; I will also teach any one to read  
music the same evening.

J. B. PACKARD.

## For the Herald and Journal.

## THE DISCIPLES AND JESUS.

Soon after our Lord commenced his public  
ministry, he called to himself twelve disciples,  
to whom he imparted instruction in those truths  
which he came into the world to illustrate and  
establish. These disciples listened to the "gra-  
cious words that fell from his lips;" witnessed  
his pre-eminent glorious example; saw him  
work stupendous miracles; heard him utter  
many prophecies; beheld in his life the fulfill-  
ment of many prophecies; and each of them  
could say as Peter, "Thou art the Christ." He  
taught such wonderfully glorious doctrines; his  
life was so pure, so free from guile; his miracles  
were so numerous, so great, so benevolent; the  
predictions he uttered, many of them, were so  
completely, so minutely fulfilled, they could  
hardly doubt if they would, that his claim to the  
Messiahship was just. "Thou art the Christ,"  
they could say—"Thou art the Christ," with  
scarcely a doubt remaining on their minds.

The Jewish nation became enraged against  
Jesus, and determined to put him to death.  
Judas, one of his disciples, had fallen! He be-  
trayed him into their hands. Alas, for Judas!  
Jesus was seized and carried before Pontius Pil-  
late. There he was spit upon—there he was  
smitten upon the cheek—there a crown of thorns  
was placed upon his head—there he was clothed  
in a purple robe—there he was condemned—  
there he was sentenced to be crucified. Soon  
the sentence was executed—he was crucified, en-  
tomb.

Who that is acquainted with the lives of de-  
voted Christians, is not surprised at their strange  
changes, from faith to unbelief, from unbelief  
to faith. Such changes are common—almost uni-  
versal. Is it right to be influenced by unbelief  
under any circumstances? The disciples, when  
they saw Jesus submitting to the cruel persecu-  
tions mentioned in my last paragraph—especial-  
ly when they saw him crucified—had, without  
question, serious doubts of his being the Mes-  
siah. "Would he," they would inquire, "would  
he submit to so much suffering—would he be  
crucified, if he were the Son of God?" "He  
saved others, himself he cannot save!" "If  
thou be the Son of God, come down from the  
cross." How natural these expressions! Would  
they have sounded strange if uttered by a disci-  
ple even? I mean in view of our extreme in-  
ability to indulge in unbelief? When the disci-  
ples saw Jesus crucified, they gave up all as lost.  
Peter, who, while Jesus was yet living denied  
him thrice, said, "I go a fishing." The other  
disciples answered, "We also go with thee."  
Did they not at that dark hour, sincerely regard  
Jesus as an impostor, notwithstanding he had  
given so many proofs of his being the Messiah?  
I think so. Would Peter have "denied him  
thrice," and the other disciples forsaken him, if  
it had not been so? A contrary view seems to  
me to be almost criminally uncharitable. "Je-  
sus," thought they, "was an impostor, and we  
have been deceived," and no doubt their cheeks  
reddened with shame more than once when they  
thought of their credulity. But all was not lost.  
Ah! no; a brighter light never shone upon our  
world than beamed forth from the tomb of the  
finally triumphant Jesus. A sun arose from the  
obscure tomb in which he lay, which shone with  
transcendent brilliancy—a sun which illumined  
the past and the future. Jesus revived—Jesus  
arose from the dead. He is not here; he is  
risen. "Behold he goeth before you into Gal-  
ilee!" Again were the eleven—for one was not  
seen—following Jesus. Should they have  
doubted Jesus was suffering persecution? Should  
they have denied, forsaken him? Again we  
ask, is it right to indulge in unbelief, under  
any circumstances? For a moment the disci-  
ples lost sight of the "mighty works" which

Jesus did, through unbelief, but now their faith  
is so confirmed, they will follow him to the cross  
if need be.

We have said, a sun arose from Jesus' tomb  
which illumined the past and the future. 1. It  
illumined the past. By his resurrection, Jesus  
confirmed the predictions of the prophets. All  
are aware that the sufferings, and death and  
burial and resurrection of the Messiah, were  
most circumstantially predicted by the prophets.  
In Jesus, these predictions met with a signal ful-  
fillment. Jesus' own predictions, relating to his  
sufferings and death, were minutely fulfilled, a  
fact of which the disciples thought after his res-  
urrection. In his sufferings and death many of  
the types of a former dispensation were explained.  
What was the offering up of Isaac by Abraham  
but an illustrious type of the offering of Jesus  
for the sins of the world?

2. It illumined the future. It threw a flood  
of light upon man's future destiny. It taught,  
"death is not an eternal sleep," the resurrec-  
tion of "the body," (Prof. Bush to the con-  
trary notwithstanding) and a general resurrec-  
tion; 1. Because Jesus' resurrection is an ex-  
ample of the resurrection of mankind. 2. Be-  
cause it confirmed his words, and he taught a  
general resurrection. "For the hour is coming,  
in which all that are in the graves shall hear  
his voice, and shall come forth; they that have  
done good unto a resurrection of life, and they  
that have done evil, unto a resurrection of dam-  
nation."

May the Christian, visited with mysterious  
providences, say with the poet,

"In hope believing against hope.

Jesus, my Lord, my God, I claim,

Jesus, my strength, shall lift me up,

Salvation is in Jesus' name."

East Maine, Jan. 1851.

S. S.

## DENOMINATIONAL STATISTICS.

The Presbyterian Advocate gives the follow-  
ing denominational statistics:—

The Methodists in the United States, includ-  
ing the Church North and South, and those de-  
nominated Protestant, number, in their body,  
1,178,626 members.

The number of Methodist churches is not re-  
ported in the tables from which these statistics  
are compiled.

The number of ministers in the Episcopal por-  
tion of this body is 5,080.

The Baptists, including the regular, Anti-Mis-  
sion, Free-Will, and others, have 11,266  
churches, 6,598 ministers, and 813,921 mem-  
bers.

The Presbyterians, Old School and New, have  
4,027 churches, 3,264 ministers, and 334,453  
members.

The Congregationalists have 1,866 churches,  
1,912 ministers, and 193,093 members.

The Episcopalians have 1,192 churches, 1,404  
ministers, and 67,550 members. Here are 212  
more ministers than churches.

The Lutherans have 1,425 churches, 1,599  
ministers, and 149,625 members.

The Associate Reformed, Cumberland and  
other Presbyterians, together with Reformed  
Dutch and German Reformed Churches, have  
2,091 ministers, and 241,740 members.

The Roman Catholics have 907 churches, 917  
ministers, and 1,199,700 members.

The Unitarians have 244 churches. The num-  
ber of ministers and members are not reported,  
but the number of ministers is doubtless as  
large as the number of churches, if not larger.

If the churches contain on an average as many  
as the Orthodox Congregational churches, the  
aggregate number would be 27,532.

The number of churches of these several de-  
nominations, exclusive of Methodists, which are  
not reported, is 21,981.

Allowing the Methodists 10,000 churches, the  
whole number would be about 33,000.

The whole number of ministers in the denom-  
inations is 23,808, and the whole number of  
churches, 4,197,141.

Supposing the population of the United States  
to be 20,000,000, it would give one professor of  
religion to every five of the population—not in-  
cluding the children, one to three and a fraction.  
How many of these professors of religion, are  
not professors we may not presume to say; but  
undoubtedly the Omnipotent One would make a  
very material deduction.